

# The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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## The Principia

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### PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound moral  
Christian reforms, the abolition of slaveholding, caste, the rum traffic, and  
kindred crimes—the application of Christian principles to all the relations, du-  
tily, to those arrangements, and aims of life,—to the individual, the family,  
the Church, the State, the Nation—to the work of converting the world to  
God, restoring the common brotherhood of man, and rendering Society the  
type of heaven. Our text book is the Bible; our standard, the Divine law  
our expediency, obedience, our plan, the Gospel; our trust, the Divine prom-  
ise; our patently, the white armor of God.

—Editors friendly, please copy, or notice.

### FOURTH LETTER TO SENATOR SEWARD.

Hon. William H. Seward,

SIR: Having contrated your elaborate speech in the  
Senate with its antecedents, having shown that your  
proposed measures of pacification would be unacceptable to all  
the belligerent parties, Southern and Northern and North-  
ern, pro-slavery and Anti-Slavery, intended by you to be  
reconciled—having also shown that if those measures  
should be, for the time being, accepted, (as I think they  
will not be) and that if the seceding States should be in-  
duced to come back again, the pacification would be but  
superficial, and temporary, "the irrepressible conflict" cer-  
tain to be re-opened again, more fiercely than ever, in con-  
sequence of your proposed concessions—I now ask you  
suggested to another alternative, which is naturally sug-  
gested, by a review of your Speech, though not propounded  
by you.

You wish to avoid civil war and preserve peace and  
tranquillity. For this I do not blame you. I am myself, a  
peace man, though believing that nothing but the "effect of  
rightnessness is peace." The question to be considered is,

"IN WHAT WAY CAN PEACE BE SECURED?"

The enforcement of law, and the support of Government,  
very evidently, are in the present exigency, among  
your methods of preserving peace. Government and law,  
along with justice and liberty, "Republicanism and every  
other political name and thing" must, you tell us, give way  
to the paramount claims of union and pacification.

But what if your proposed measures of pacification  
should fail of being accepted? Or what if, being accepted  
they should prove ineffectual and delusive, producing still  
more violent agitation and strife?

What, then, what next, is to be done?

You have not yet proposed, as some have, a peaceful  
separation of the States. But I cannot think of anything  
else which, from your standpoint you could propose, if no  
measures of pacification could be devised and accepted, or  
if, having been devised and accepted, they should prove in-  
effective, and you stir up fiercer strife.

This I mention then, which I would suggest, for your con-  
sideration, and to the attention of all who may read this  
Letter, is this—

WOULD A SEPARATION OF THE STATES PRODUCE AN SECURE  
PEACE, WITH THE ABOLITION OF SLAVERY?

I think it would not and shall presently give you some  
of my reasons.

I did conceive that a committee of delegates from all  
the States, assembled for the purpose of effecting a peace-  
ful separation between the slaveholding and non-slave-  
holding States, might possibly agree upon the conditions of

such a separation, though the task it must be admitted,  
would be a very difficult one. The army, the navy, the  
military posts, the navy-yards, the armories, the arsenals,  
the public property, the Treasury, the indebtedness of the  
Government, the national archives, the Federal District  
between two slave States, the Capitol, President's House,  
and other public buildings, the Mississippi, the Gulf of Mex-  
ico, the Territories, the Pacific Coast, the free States of  
California and Oregon, severed from the other free States—  
the division of these would present difficult and perplex-  
ing questions, not readily to be settled. But possibly, the  
work might, at length, be accomplished.

And possibly the terms of separation thus arranged  
might be ratified by the States, or by the people. Many  
and opposite reasons might induce both the members of the  
Convention and the people to vote for the separation, on  
almost any terms. The slaveholder would vote for it to  
strengthen slavery and get rid of the abolitionists. A class  
of abolitionists and anti-slavery men, would vote it, expect-  
ing thereby to promote abolition, and determined, at all  
events, to have no connection with slaveholders. Politi-  
cians might vote for two separate national governments, in  
hopes of getting some of the new offices to be created by  
them. To our vast army of office-holders and office-seekers,  
such a doubling of their chances for office and promotion,  
would present strong inducements. The merchant might  
vote for it, to establish commercial relations more to his  
liking, the Northern protectionist to get a higher tariff,  
the Southern economist to secure free trade, the ecclesiast-  
ical to restore ecclesiastical quiet, the conservative to get rid  
of agitation, the radical to effect a change.

And so, the separation might be effected, and civil war,  
if not permanently averted, might be, for the moment,  
staved off, even if but for a short period.

But would this separation secure peace? You Sir,  
assuredly, will not answer this question, in the affirmative.  
—You, Mr. Seward—though the failure of your proposed  
measures, as I have said, seems to leave you no other al-  
ternative—you, Mr. Seward, in the very speech which has  
occasioned these Letters, have drawn a frightful picture  
of the jealousies, the rivalries, the distractions, the contin-  
ual recurring interferences, aggressions, and petty wars  
which, in your opinion, would begin to afflict and waste  
the States of this Union, whenever they should be separa-  
ted from each other. This picture occupies the greater part  
of your elaborate speech, and constitutes, almost absolute-  
ly, the sum total of its power.—And, notwithstanding the  
marked discrepancy between your several speeches, I con-  
clude we shall not, very soon, be favored with a speech  
from you, proposing a peaceful separation of the States,  
and setting forth the conservative and beneficial effects of  
that measure.

I agree however, with several editors who have com-  
mented on that feature of your speech, that the frightful  
picture you have there drawn, if not exaggerated, is not  
discriminatingly applied. It is admitted that the effect of  
separation, upon the slave States, would be likely to prove  
very much as you have described. But it is not generally  
apprehended that the same effects would be witnessed  
among the free States.

My own belief is that, in case of a separation between  
the free and the slave States, the free States would find no  
difficulty in remaining united among themselves, prosperous  
in their agriculture, their manufactures, and their com-  
merce, enjoying the increasing confidence and respect of  
the civilized world. Thus believing, (as I trust the majority  
of my fellow-citizens do) I am not under the slightest  
temptation to consent to the sacrifice of either justice, lib-  
erty, republicanism, or anything less worth retaining, in or-  
der to purchase the unity of the States. That unity I only

cherish as an instrumentality for establishing justice, and  
securing the blessings of liberty to the people of the United  
States and their posterity without exception.

My belief, nevertheless, is that a separation of the slave  
holding from the non-slaveholding States, would not secure  
peace, and peaceful relations, and affe inter-communication  
between the two sections, as two Independent nations, unless  
as some anticipated that separation should be accompanied  
with or soon followed by the abolition of slavery in those  
seceding States—an abolition to be, in no way effected but  
by the fact or by the imminent impending danger of a cer-  
vile war.

My reasons for the belief, are, briefly, these.

I. The political separation of the slave States from the  
free will produce no geographical separation between them.  
The Mississippi, the Ohio, the Saginaw, the Delaware,  
will continue to run in just the same channels  
and through the same region of country that they now do.  
The Gulf of Mexico and the Atlantic will remain as they  
now are, and like the rivers just mentioned, will continue  
to be used as they now are. Canals and Rail-Roads, like-  
wise, will continue to intersect and connect the country—or  
countries, very much as they now do.

II. The people of the two nations will continue to be, as  
they now are, of the same language, the same literature,  
professors of the same religion, of the same religious de-  
nominations, having the same Bibles, yet differing as much  
as they now do on the greatest question of religion and  
morals now mooted in the civilized world. These points of  
similarity and of dissimilarity, of seeming unity and real  
dissimilarity, will continue to operate as they now do, to keep  
the points of their difference distinctly and continually be-  
fore both the parties. Southern defenses of slavery by the  
Bible and Northern arguments against slavery by the Bible,  
will continue and multiply as they have done. The  
question of morality will not be hushed, by political separa-  
tion, opinions will not be less freely uttered, at least at  
the North, and Southern consciences, nerves and susceptibil-  
ities will not be less unpleasantly affected by them.

III. If there is to be peace between the two nations,  
there must be peaceful and protected intercourse and inquiry,  
between the citizens of the two countries. And that pro-  
tection and security must be maintained, in striking con-  
trast with the present condition of affairs at the South.

If there is to be commerce between the two nations,  
there must be security for citizens of the one nation trav-  
elling, for commercial purposes, in the other nation as  
there is now, for Americans travelling in Europe. And the  
mal-treatment of a single Northern Citizen at the South  
will be matter of Governmental action, and, without re-  
dress, occasion of war.—There must be no seizures of  
Northern colored seamen in Southern ports, no espionage  
of northern vessels, in search of emigrants to the North, if  
there is to be quit commercial intercourse between the  
two nations. Neither must there be lynchings, nor orders  
to quit the country, or the indulgence of free speech, nor  
for the defence of raising the South to free debate, or to  
litigate causes in Southern Courts.

IV. If there is to be a separation between the free and  
the slave States, then fugitives from Slavery, escaping from  
the slave to the free States, must be absolutely free, and  
there must be no pursuit of fugitive slaves or free soil  
the mass of Northern people will not allow this, nor will  
the National Government to stipulate by Treaty for any  
allowance or reward of anything of the kind.

V. The next question is, whether the slave States would  
agree to all this—whether they would provide for the pro-  
tection of peaceable Northern citizens at the South—and  
whether they would restrain Southern citizens from inva-

sive incursions on the free Soil of the North, in hunting for slaves.

If they would not, then, voluntarily, there could be no foundation for amicable relations between the two nations, nor would it be possible to carry on commerce between them.

For, the least that could be claimed by Northern citizens would be, that Southern citizens should enjoy no more impunity, when running North, to enslave men on Northern soil, than Northern citizens should, when going South, as John Brown did, to liberate slaves, on Southern soil.

VI. If it be supposed that Northern merchants, manufacturers, or capitalists, for the sake of peaceful commercial relations with the South, would seek to influence their Government to provide, by Treaty, or by enactments, for the return of fugitive slaves, or for the privilege of pursuing them on Northern soil—or to forbear demanding protection for peaceful Northern citizens, at the South, then it is to be taken for granted that this proposal opens again the *Slavery question for agitation in the Congress of the United States North.* The struggle between Northern abolitionists and Northern double-dealers, at the ballot box would be opened anew, and carried into Congressional and Presidential elections. The effects of the separation would not be likely to moderate the tone of sentiment and feeling, on either side.

Other considerations might be urged, but these are sufficient to show, that the "agitation" so much dreaded, is not likely to be terminated by a "peaceful separation of the States." That agitation is not *thus* to be silenced, nor by any of the pacification measures that have yet been proposed; simply because they cannot annul the connection between moral cause and effect, cannot annihilate human conscience and human sympathy, nor abrogate the moral government of God, nor his Providential-control, over nations and communities of men.

Six months ago, Mr. Seward, no arguments could have convinced you and your political associates, that this nation would so soon, if over, have reached the crisis it has now reached. None but "a few crazy fanatics" so called, anticipated anything of the kind. Listen to another "fantastic" prediction, if you please. It is this. The agitation of the vast question of American slavery must go on, until American slavery is abolished. Abolition, and nothing else, abolition, if anything, must restore to this nation, unity and peace.

WILLIAM GOODELL.

339 Pearl street, New York, Feb. 16, 1861.

FOR THE PRINCIPAL,  
WAS SHAKEN IN THE MORAL WAR OF SLAVERY

BY REV. HENRY T. CHEEVER.

NO. XXIV.

Coleridge once said, "There is no absurdity, how glaring so ever, in theology, that has not had, at one time or other, believers and supporters among men of the greatest powers and most cultivated minds." We are reminded of this remark from one of the largest readers and closest observers of men, in turning again to pursue in detail, Mr. C. Blancher Thompson's book, in the interest of Slavery, on "the *Nachash origin of the black and mixed races.*" A brief statement of his positions and conclusions, with a passage illuminated here and there, is all we have room to give.

By laborious philological research, from an original examination of the Hebrew text—of which we can only present the conclusion—the author shows that in the 24th verse of the 1st chapter, of Genesis, a super-brute race called *Naphish Chagab*, or living creature, was brought forth from the earth, possessing animal life and intellectuality.

By the 26, 27 and 28th verses of the same chapter, it is shown that Adam was afterward created a superior *Naphish Chagab*, and placed in authority over all former creatures, including the super-brute race, first called *Naphish Chagab*, and which in naming all creatures, Adam called *Nachash*.

After a critical examination of the first five verses of the third chapter, and his own literal translation of them, the author says

"Here we are informed that a creature did exist, superior in wisdom to all the field animals, and was also endowed with clear brain and reason, and that he was in the garden with Adam and Eve, and was esteemed by them, as not unworthy of credit, but inferior to them in discernment and mystery for we are informed in the succeeding verses, that this seductive language so influenced the woman, that she put forth her hand, and wrought for the serpent which had

been given to Adam by the Elohim, and took of the fruit of the tree and did eat, and gave also to her husband and he did eat."

"It may therefore be inferred, that Eve, finding him in the garden with Adam, when she was first made acquainted with her husband, regarded him as *superior* than herself, from which circumstance, she was easily seduced by him into the belief that some mistake about the prohibitory command in reference to the tree in controversy."

The 16th, and 17th verses of the second chapter are translated as follows, without regard to the present punctuation of the Hebrews, in order to show the existence of servitude even in the garden of Eden, and before the fall.

"And took Jehovah Elohim the Adam, and put him to dwell in the garden of Eden. On account of the servant, ever since before Jehovah Elohim, he put him to work upon the Adam, to say, 'From all the trees of the garden eating you may eat; but from the tree of knowledge of good and evil you shall not eat thereof, because in the day you eat thereof dying you shall die.'"

Our new translator adds that the conduct of the *Nachash*, as related in this third chapter, shows the wisdom and necessity of this precept.

"Jehovah Elohim knowing that the servant *Nachash* would become a willing agent of the evil spirit in seeking the overthrow of Adam, knowing that he was *lord of the land*, found it necessary to forewarn him by giving him this precept; but the servant *Nachash*, this clandestinely snared Adam through his wife, who had received the precept secondarily through the medium of Adam, and could not more easily be persuaded that it was not really a precept from God.

Adam, however, did not by his transgression lose his right of dominion, but he gave his adversary power to dispute his right, and in his contest with his servant, he was to eat his bread in the sweat of his face, and experience the bruising of his heel by the insubordination of his servants; this last evil he was to suffer in his posterity."

The curse pronounced upon the *Nachash* is next examined at length. The well-known reasonings of Adam Clarke to prove the *Nachash* to have been the progenitor of the Ourang Outang, are quoted in full. The views of that commentator, as to the character and intelligence of the *Nachash*, and the use that was made of him by the Devil in the temptation are concurred in by our author, but not his (Dr. Clarke's) conclusion as to the identity of the *Nachash* creature with the Ourang Outang. This is the author's version of the curse.

"Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; thou, to transgress the sentence, because thou art above all cattle and above every beast of the field, and hast done this, thou art cursed; on thy belly shalt thou go, and dust shalt thou eat, all the days of thy life; or, to paraphrase the curse, 'thou shalt bow down with thy belly to the ground, and shalt eat thy food from the dust all the days of thy life; and I will also put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel.' That is, instead of the domestic peace and friendship that has hitherto existed between you and the woman, enmity will spring up between you and her, and between your children and her children in their domestic relations one with the other, and because of this enmity he shall bruise thy head, but thou shalt bruise his heel; and friendship that has hitherto existed between you and the woman, enmity will spring up between you and her, and between your children and her children in their domestic relations one with the other, and because of this enmity he shall bruise thy head, but thou shalt bruise his heel; and friendship that has hitherto existed between you and the woman, enmity will spring up between you and her, and between your children and her children in their domestic relations one with the other, and because of this enmity he shall bruise thy head, but thou shalt bruise his heel; and friendship that has hitherto existed between you and the woman, enmity will spring up between you and her, and between your children and her children in their domestic relations one with the other, and because of this enmity he shall bruise thy head, but thou shalt bruise his heel; and friendship that has hitherto existed between you and the woman, enmity will spring up between you and her, and between your children and her children in their domestic relations one with the other, and because of this enmity he shall bruise thy head, but thou shalt bruise his heel."

"It is quite probable, the author here remarks, 'that the *Nachash*, after his transgression and curse, fled from his master and remained in a vagabond state until Noah and his sons gathered of his seed to preserve it in the ark, so that after the flood that the first mention is made of him by his new name *Cush*."

This, then, is the author's convenient way of slipping the *Nachash* into the ark, without his being enumerated among the eight souls which are said to have been saved alive in the ark. A pair of this accursed *Nachash* race were among those that went in, into Noah into the ark, two and two of all flesh, wherein is the breath of life.

"Without doubt," says this easy procurer in the interest of slavery,

"Ham's wife, whoever she was, had a *Nachash* servant or female slave, who was a negro, *Cush*, with whom Ham cohabited, and by whom he begot *Canaan* while yet in the ark."

"Canaan was undoubtedly the eldest of Ham's sons, though nominally last in the catalogue, and he was evidently

"It is to be hoped that this, a further reason is attributed by the profound author, not to Satan, a fallen angel, but to this *Nachash*, the serpent, who was used to suggest to the woman the evil of the negro race to which he was subjected.—Byron.

born before Noah and his sons left the ark, as he is especially mentioned by the sacred historian, who enumerates the sons of Noah who came out of the ark. Gen. ix. 18. "And the sons of Noah that went forth of the ark were Shem, Ham, and Japheth; and Ham is the father of Canaan." From this it would seem that Ham became the father of Canaan while in the ark, and he having violated the law of his race by begetting a mixed offspring after the cleansing of the earth from that curse by the flood, accounts for the contempt he manifested towards his father when he found him under the same restraint as their brethren in the succeeding verses; and it also accounts for the curse pronounced by Noah on that mixed offspring, when he arose from his vine and knew that his younger son had done unto him what he himself had done unto his father. He showed his wrath for the contempt his offending sons had shown him; but, being inspired by the Spirit of truth, he barely repressed what must necessarily be the destiny of a race begotten by a transgression of a natural law, the mixed race, as naturally doomed to servitude with their brethren of the same race, while they have a being upon the earth, for the reason that the pure blood of Adam, the dominant race, will not associate with them. Noah did not curse *Cush* to servitude, for the reason that everybody knew that he was a servant by nature and creation; but *Canaan*, by referring to his paternity, might claim to be a master, had not he been put upon the statute record as a law from the Almighty to the contrary. He was consequently all his posterity with him, and all others of like origin, the mixed race, being the son of Ham, was evidently the mother of *Canaan*, Phut, and Misraim."

And this *Cush*, the *Nachash* mother, stands also, according to our author, for the Negro or Ethiopian race, and that race the lineal descendants of the *Nachash*, who was created a servant for Adam!

To make this square with the scripture genealogy as given in Genesis and Chronicles, the author proposes to connect the reading of the 18th verse of the 9th chapter of Genesis, so that it will read thus, "And the sons of Noah that went forth out of the ark were Shem, Ham, and Japheth; and Canaan the son of Ham (whom the Ethiopian race unto him)."

The sixth, seventh, and eighth verses of the tenth chapter should also stand thus, by supplying only a conjunctive particle, "and the sons of Cush, who were Shem, Ham, and Misraim, and the sons of Cush, (Then the sons of Ham by his wife) Shem, and Ithiwal, and Sebah, and Nimrod, and Cush, and Shem, and Ham, and Shem, and Dedan; and Cush, (the Ethiopian) (also) bare (his name) Nimrod, and he began to be a mighty one in the earth."

This reading makes it apparent that *Canaan*, Phut, and Misraim were born unto Ham of the concubine *Cush*, of the servile *Nachash* race, before he had any children by his lawful wife. Then, still after that, the *Cush* bore to him again Nimrod, "who being expert in the chase, aspired to become the Captain and Prince of his race." He it was that first conceived the idea of subverting the patriarchal government of Noah, and establishing an empire upon the earth over which he could rule with despotic authority.

"This idea, doubtless, was conceived, because of the knowledge, that he not being of the pure seed of Adam, could not legally aspire to the Chief Patriarchy of the government intrusted to him by Noah."

"This Prince Nimrod attempted to subjugate the whole earth to his control, he built great cities, and founded a empire of the mixed race. Abram was the first who dared to oppose him, and he was being commended of God, he took to himself as many of the mixed and black race as he needed for servants, and separated himself from the Nimrod Dynasty, which then only extended over the land of Shinar and Chaldees, and went and dwelt in the land of *Canaan*, where he married a native girl, the daughter of Noah, and transmitted the same to his posterity. empire of Nimrod, however, continued to increase, until the process of time, God enlarged Japheth, according to promise, to Noah, and the Nimrod empire was soon to become a perpetual desolation."

"Canaan being the first mixture of the seed of Adam with the seed of the *Nachash* alias *Cush* race, he pronounced upon him by Noah was equally entitled to his posterity of the mixed and black race, and his empire, as well as the Egyptians and Canaanites, were included in the curse: 'A servant of servants shall he be to his brethren.' And all the white nations, from Shem and Japheth are included in the blessing pronounced upon them; and are therefore entitled to do

"This strikes us as a very singular statement inasmuch as it declares that the white race, which is now the dominant race, is the descendant of the *Nachash*, who was created a servant for Adam, the dominant race." What a burlesque upon the Bible! Notice further how the writer makes the *Slave* of the white race, and the moral science of a Ham, because of his race, for violating the law of God, and the law of nature.

views of the mixed races by this law, as much as they are entitled to the services of *Nachos* alias *Cush* by creation. Japheth, being the eldest son, received the right to the Political dominion, and Shem received the Ecclesiastical dominion. But in process of time the Ecclesiastical dominion was also passed to Japheth, and then he would dwell in the tents of Shem, and Canaan would be his servant, as at the present day.

The convenient and desired inference from those slightly transposed and accumulated readings of scripture, and from all the re-arranging of this self-constituted "Daniel come to judgment!" on our day, upon the black and mixed races of men, is expressed as follows:

"Since, therefore, we can reasonably and scripturally trace the origin of the negro through the flood, from the creation, separate and apart from the origin of the race of *Adam*, it is equally necessary that the position of the negro in the world is such a dogma and paradox of folly, as that the race of *Cush*, the Ethiopians, the thick black curly-headed negroes, with their pug-noses, thick lips, almost callous legs, and fat feet, are our brethren by consanguinity—the flesh of our flesh, and bone of our bone; or that they are of one blood with us, who were created for the dominion and inheritance of the whole earth, and every living creature that moves upon the face thereof, placed under our dominion and control—the negro, in this creation, most certainly included."

Let no one think this brave conclusion of *Nachos*—*hology* by *C. Blancher Thompson*, is ironical or Ptolemaic. It is seriously meant by the christian (J) sage of St. Louis, to turn out of the human family and inheritance all the black and mixed races, as being at best but illegitimate cousins, and to put them in precisely the best relation in which the hewer of wood and drawer of water can stand in to his employer's of the pure blood.

We have followed the author carefully and faithfully though all his speculations, not because we are converted to them, but in order to let the readers of the *Principle* see upon what grounds the leaders of southern opinion, "the christian believers" there—are for putting the enslavement of the African race, in spite of the Apostolic declaration, the "*God hath made of one blood all nations of men, for to dwell on all the face of the earth.*"

This is virtually, though not technically, the ground on which Rev. Messrs. Van Dyke, Prentice, and Dr. Palmer agree more recently, "the duty to conserve and perpetuate the institution of domestic slavery as now existing." The last unadvised of this heroic trial of clerical defenders of the popular institutions, magnanimously declines:

"Without therefore determining the question of duty for future generations, I am satisfied that for us as now situated, the duty is plain of conserving and transmitting the system of slavery, with the freest scope for its natural development and extension."

The most superficial observer must see that the conflict between the friends and the enemies of slavery, is being rapidly driven and limited to these two points, Is slaveholding right or wrong? And do the Holy Scriptures authorize or forbid it? On these two questions the moral war with slavery now turns. Can the issue of that war be wisely doubtful to any believer in the true God?

Dr. Palmer's Thanksgiving sermon at New Orleans.

DR. CHEEVER TO THE CHURCH OF THE PURITANS, NEW YORK.

Read to the church on Sabbath day, Feb. 3, 1861

[A note from a member of the Church, to the Editor of the *Prin. cipal*, enclosing along a copy of this letter of Dr. Cheever, for publication, states that the following declines publishing it.)

ENGLAND, January 10, 1861.

I feel compelled to address a few words to you again, most dearly beloved brethren and friends, my own dear people, at this solemn crisis. Though separated for the present, in so difficult a position in the warfare to which God has called us, we have great need of each other's counsels and prayers. I do not cease to be anxious for you all, for your personal growth in grace, for your diligence as to the common salvation, and your own part in it, and in all the precious graces and fruits of the Spirit by which the disciples of Jesus may attain His doctrine, and commend to others the profession of His love. Oh that He may grant you, accordingly, that baptism of His Spirit, which alone can make you and keep you faithful to Him, to your neighbor and to the world. It is my earnest prayer that you may walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the

knowledge of God, strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness." As I have never shamed, while among you, to declare the whole counsel of God, so now, though absent from you, I may not withhold anything that is in my conscience. I feel that I ought to say:

I see that it is becoming more and more difficult for a Church of Christ, in New York, to maintain the position which you have held, and to proclaim the truths which you have pre-claimed, as committed to you for this very purpose, by your Divine Redeemer. It is perhaps more perilous now, than even when I was with you, to preach the deliverance of the enslaved and the abolition of slavery as a present Christian obligation and duty. The wrath of cruel and covetous men, and the denunciations of professedly religious men and editors, are evoked against the very idea of abolition, so that it requires no small degree of moral courage to preserve and openly profess your principles, and not to fall from your own steadfastness in this thing.

But you are set for the defence of the Gospel, and you use those who have the truth of God on your side, and you do not fear, trusting in Him. (But not any side, therefore you are not walking in craftiness, nor handling the word of God deceitfully, nor sanctioning its prevalent appalling perversions in defence of slavery, nor concealing, nor avoiding its repudiation of that sin, but by manifestations of the truth, just when it is needed, you are endeavoring to commend your selves to every man's conscience in the sight of God. And you have engaged in this conflict against this reigning and gigantic iniquity, out of love to Christ, and to those for whom he has commanded you to speak and to labour: you have done it for the honor of His name, for the just manifestation of His Gospel, and for the redemption of His cross from the infamy of creating or sanctioning a slaveholding Christianity. You have engaged in it, out of that compassion for those who are in bonds, and the impulse of that desire for their deliverance, which is not only an instinct of our natural humanity, but a direct command of our Saviour. On the other hand, those who oppose your application of the word of God against slaveholding as sinful, are engaged in the support and sanction of a mighty sin, and a vast system of cruelty and crime, and are laboring to pervert the Gospel itself in defence of it. We see with amazement, eminent Northern promoters of that Gospel, not scrupling to distort the word of God from its indisputable meaning, for this purpose, and applying texts against the defence of abolition slavery, which contain a clear announcement of the wrath of the Almighty if it be not abolished. The prophetic prophecy falsely and the priests of the Juggernaut set of slavery, bear rule by their means. Meantime we see that those who are withdrawing from the Union are doing it because, except under the terror of such a measure, they despair of seeing the Union pledged for the establishment and perpetuity of slavery, pledged to keep forever in slavery those from whom God has commanded them to break the yoke of this bondage. They look to be invited back by the bribe of such a pledge, inserted in the Constitution. Others we behold praying for the Union, that it might be preserved whole and entire, with the iniquity of slavery as its key-stone, the one condition on which alone it could be kept from tumbling. We see fulfilled the words of Habbakuk—"They catch men in their net, and gather them in their drag, therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag, because by their perjury it is fast, and their meat plentiful." Also the description of Hosen, "Ephraim is a merchant, the balances of deceit are in his hand, he loveth to pervert. And Ephraim said, Yet I am become rich, I have found me out substance, in all my labours they shall find me iniquity in me that verily say."

Now between the extortions of the world, and oppressors in the Church, by pretended sanction of the Gospel, the color of race, of whom it has been pronounced that they have no rights that white men are bound to respect, are heathen the flock of the slaughter, whose possessors shall not repent, and pronounce themselves not guilty, and they that sell them say, Blessed be the name of the Lord, for we are rich, and their own shepherds pity them not, and those who oppose it are monstrous wickedness, who direct the

world of God against it, and demand its abolition are accused, instead of being who condemn and sanction such crime as *obnoxious* as the wrath of God, and as being the authors of that very destruction of the future, which is the punishment of the guinea world, has already taken place, and may possibly bring the horrors of civil war along with it.

Amidst all this, we cannot tell, as yet, what God designs. But for yourselves, dear brethren, it is evident that this is of all others, the very time of trial in which you are called upon to be faithful to the Gospel of God, and the cause of the enslaved. And if your enemies rage against you, on that account, so much the more earnestly should you stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.

And I pray God that no one among you may be moved by these afflictions for yourselves know that we are appointed thereto in such a conflict, so great a crown as that of having been made faithful in this good fight, not being possible without such a cross. It is not strange if I have been greatly anxious lest by any means, the tempter might have tempted you, and our labour be in vain. But we are comforted over you in all affliction and distress, by the good tidings of your faith and charity, and that you have good remembrance of us always, desiring greatly to see us, as we also to see you. For now we live, if ye stand fast in the word of God. And if we have brethren and friends, may God keep you faithful to the end.

The importance of your steadfastness is great, for you have engaged in this work, because you have desired to see the abolition of slavery accomplished by peaceful means, in obedience to the commands of God, as a work of true and living piety, by the authority and persuasion of the Gospel, because in order to do this, you knew it was necessary that the followers of Christ should set the example, should proclaim the truth against this sin, as the truth is in Jesus, knowing if the light that is in you be darkness, how great is that darkness! knowing how great a power of iniquity and atheism has been given to Satan, in the sanction of this sin. Your hearts have been filled with anguish, when you have seen professed teachers of the gospel of love, which proclaim "Thou shalt love thy neighbor as thyself," and, "Whosoever ye love that men should do to you, do ye even so to them"—affirming that slavery, the intensest form of human oppression and cruelty, was an institution of that gospel. You have seen ministers of that gospel, in one and the same sermon, calling on their hearers never to be slaves, and in the very same breath, commending them as a Christianity, to make slaves of others, and to defend this as a privilege of their own liberty.

The true gospel being thus perverted, and a false gospel set up for the sanction of such abominations, you have felt that it was an irreparable disgrace if the world of God were silent, and the battle against this gigantic iniquity were left to be fought by mere natural philanthropy. The world has had the promise from God, that when the kingdom of the gospel comes, it will break in pieces the oppressor, and will save the children of the needy. You therefore know that a gospel which refuses to do this, is a false gospel, that a gospel which is perverted by its very preachers, from the liberty and power of doing this, and is made to protect and aggravate the oppression which the word of God denounces, is fatally wanting in the seal of divine authenticity and inspiration for a guilty world, is thrown down as an object of instinctive contempt beneath the level of natural humanity, and will provoke a world even of angels into rebellion. You are bound therefore to assert the truth of the gospel, and to apply it for the deliverance of those that are oppressed, and for the protection of their brethren. That gospel which is commanded to be preached against sinners, that gospel which commands masters to render unto their servants that which is just and equal, and therefore forbids the holding of them in slavery since this would be the greatest possible violation of justice and equity, that gospel which together with the law, forbade the return of fugitives to bondage, and declared them no longer slaves, that gospel which avers that in Christ there is neither bond nor free, nor any respect of persons—is most impiously slandered and perverted by being made the minister of this sin.

There are those who attempt to set aside the command and eternal precepts of God's Law on this subject, as mere Jewish ceremonies. Whereas, God him- self has declared the precepts against men-creating, to be just as binding now as they ever were, and of just as perpetual and inalienable authority and application as the precepts against the murderers of fathers and the murderers of mothers.

It is only those who feigned words, would make merchandise of you, that dare affirm a gospel sanction for making merchandise of the colored man. It is only those who "separate themselves, sensual, having not the spirit," and who "having men's persons in admiration, because of advantage," believe that gods is godliness, who thus blaspheme the word of God.

Now beloved brethren, may God keep you all, firm and unwavering. Stand fast in the liberty wherewith Christ hath made us free, and whatever efforts may be made to induce a compromise with the system or the spirit of slavery, be not entangled again in the yoke of bondage. Continue to proclaim God's word against slaveholding as sin, for that is His appointed method in dealing with any iniquity whatever, for which He calls the sinners to repentance.

I see that one of the greatest grievances alleged by the South against the North is just this, that we believe and declare slavery to be sinful. Assuredly this shows where our power for arresting and abolishing this iniquity, lies—even in the conscience of mankind, set on fire with the word and spirit of the living God. Years ago, if the word of God had been thus applied by His faithful ministers and people, the country would have put away this wickedness for God says, in regard to the very same sin, and the guilt of the false prophets that promised peace in it, and consoled God's truth. "If they had stood in my council, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." But, "from the prophets is profane-ness gone forth into all the land." And you can hardly conceive the painful disappointment and astonishment of all classes, in this country, in witnessing the efforts of theologians and professed christians and christian ministers so scandalously to pervert the word of God.

Dear brethren, whatever be the present result of your efforts, you will always have cause to thank God that in this conflict, with your loins girt about with truth, taking the sword of the spirit, which is the word of God, you have been enabled to stand against the wiles of the Devil. "I thank God upon every remembrance of you, always in every prayer of mine for you all, making request with joy for your fellowship in the gospel from the first day until now." May "your love abound yet more and more, in knowledge and in judgment, that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God." The great and solemn subjects which to the minds of all are now turned, should be brought up continuously before God, and pondered in the light of eternity.

May your anxieties and trials in regard to it, be the means of bringing you personally nearer to God, making you feel more deeply the importance of a daily and closer walk with Him, and of entire trust and confidence in Jesus, and may the God of all grace, who hath called us unto eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. To Him be glory and dominion forever and ever, amen. With most affectionate remembrances to you all, and with earnest prayers that God would keep you all unto His heavenly kingdom, I am dear brethren and friends as ever, your loving Pastor,

GEORGE B. CHEREVER.

**The Washington Peace Conference.**—It is already leaking out, through the cracks of their closed doors, that the Washington Peace Conference promises anything but peace. The best thing which the conference can do is first to resolve that Congress alone has the power to initiate a treaty of peace, and, secondly, that the conference do now adjourn sine die, casting the responsibility of a compromise upon the two houses of Congress. We have had enough of this irresponsible open compromise tinkering. The crisis demands action, yes or nay on the part of Congress. N. Y. Herald.

The less action the better, in that direction, whether in or out of Congress.

# The Principia.

NEW-YORK, SATURDAY FEBRUARY 16, 1861

## THE SACREDNESS OF SLAVERY

Many things are esteemed sacred. In America, the most sacred thing is slavery.

The Constitution is held sacred, but not so sacred as slavery. When the two come in contact, it is the Constitution that has to give way. When the Constitution is found to be against slavery, it is the Constitution that is to be "amended."

Law is held sacred, but not so sacred as slavery. When slavery says the word, all the laws protecting free citizens, freedom of locomotion, of speech, of the press, and personal security give way. When it is proposed to make slavery the defendant in Court, the Court cannot be held. The counsel to be employed against her, (Linbroad or Hoare) are graciously permitted to save their lives, by leaving the State. Law, unless it be slave law, quails, everywhere, before the majesty of slavery.

Liberty is held sacred. But not so sacred as slavery. Where slavery appears, liberty hides her head, and vanishes, of course.

Party ties and political compacts are held sacred. But not so sacred as slavery. When her interests are deemed imperil, party ties and political compacts are dissolved in an instant.

"State Rights" are held sacred, but not so sacred as slavery. They are held inviolable, whenever they are invoked in favor of slavery; but of no validity at all, when interposed against slavery.

The authority of the Federal Government is held sacred, but not so sacred as slavery. When that authority is wielded in favor of slavery, it is held to be without limitations or conditions. When it is but suspected that it is to be thus wielded no longer, or not to the extent of slavery's demands, the authority of the Federal Government disappears, and no right or power of "coercion" remains to it. Every citizen and every State may then cut the cords of allegiance, with impunity.

Federal authority may coerce the State of South Carolina when she rebels against a Tariff; but not when she rebels against the inauguration of a President not nominated and elected by slavery.

The ballot box is held sacred, but not so sacred as slavery. When the ballot box fails to elect the candidates of slavery, the appeal is from the ballot box to the sword.

"Compromises" are held sacred, but not so sacred as slavery. "Compromises" adopted at the dictation of slavery, are, at its dictation, annulled, and, at its dictation, its opponents hasten to adopt them again.

The laws of nature, and of nations, are held sacred. But not so sacred as slavery. At her bidding, those laws be, come "glittering generalities" "metaphysical abstractions" fan-faromade of non-sense!

The Bible is held sacred. But not so sacred as slavery. Its decaalog, its golden rule, its law, its gospel, are all revised and set aside, by the Code of Slavery. It annuls marriage, withholds the Bible, enforces labor without wages, and sells the temple of the Holy Ghost as a chattel, and remains a Bible institution still!

Religion is held sacred. But not so sacred as slavery. So long as religion can be perverted to the support of slavery, so long its divine claims are recognized. But no sooner does religion condemn slavery than its very name is changed to "fanaticism," "heresy," "infidelity," "treason," "rebellion," and all the forces of a pro-slavery church, and a pro-slavery State, are let loose, howling on its track.

Nationality is held sacred. But not so sacred as slavery. When slavery calls for secession, nationality is cast off, as an abhorred thing. Oaths of allegiance, of office, are held sacred. But not so sacred as slavery. When slavery lifts its finger, oaths of allegiance and office are no longer held binding. The citizen and the office holder are absolved from the oath.

The ties of kindred, if consanguinity, of marriage, of parental and filial affection, of precious instincts, affections, and claims of our common humanity, are held sacred but

not so sacred as slavery. At her bidding, nay, in her power, these ties are all severed, these claims trampled in the foot.

The blood of the Redeemer, the influences of the Holy Spirit, the love of the Great Father of Spirits, are held sacred. But not so sacred as slavery. At her bidding, the purchase of that blood is placed on the auction block. The temples of that Spirit, are made the inmates of the slaveholder's barn, the dear children of the Heavenly Father, are transformed to "goods and chattels personal," herded with the beasts that perish.

The family altar, the nursery, the Sabbath school, the house of prayer, the Christian Ministry, the Church, the assembly of the saints, are held sacred. But not so sacred as slavery. Slavery breaks down the family altar, plunders the nursery, outlaws the Sabbath school, defiles the house of prayer, claims brotherhood in the Church, bribes the Ministry, and whenever convenient, claims Church membership as chattels, sells them at auction, chains them in cages, deposits the price in bank, and draws checks on the cashier, for fresh investments in human merchandise, or for the support of the American Board of Foreign Missions.

All this is sober fact, and not fiction. Men—brethren—christians—follow citizens—freemen—How much longer shall the abomination be endured!

## SLAVERY FOREVER!

To the Editor of the Evening Post:

Permit me to inquire what would be the effect of passing the Crittenden Compromise upon the future formation of free states south of the line proposed. As I understand the proposed compromise, it contemplates amending the Constitution to recognize slaves as chattel property. Under the amendment, say the territories are populated by about equal numbers of settlers with their slaves and effects from the South, and people from the North with their cattle and other effects. In time the settlers are in number equal the requirements of the law, and a vote is taken upon a state constitution preparatory to admission as a state into the Union. The opposing parties, each of which is found to be a majority in favor of a free state. What I wish to know is, could it come into the Union as a free state? It seems me it could not.

It seems to me the minority of its citizens, with whatever rights they have, is recognized as property by the constitution as amended, including slaves, would have a perfect right to remain in the state after the vote, the same as the majority with their property, including cattle. And thus it seems to me the majority who voted for a free state constitution would be deprived of their rights—the rights of the majority—for any state laws passed to compel the owners of slaves to make them free, or leave the state after the vote, would be null and void. Therefore the state could not be a free state under the Crittenden Compromise, but it could be made a slave state. Under the operations of that compromise the voting of the free settlers, it seems to me, would be a farce. They could have no rights that would be respected, with the slaveholding settlers, whether the majority or a minority, have the power in advance guaranteed to them to make it really and in fact a slave state.

In other words, that compromise discriminates wholly against the free settlers, and establishes slavery for all time, in all the territories, and in the future acquired, and though apparently leaving it to the people of those territories to decide whether they will concede the Union as slave or free states, yet in reality so designed that they have no power really to do so. I do not know how to master this large a majority decides the question in favor of a free state that majority cannot dispose of or drive out, legally, the slaveholding settlers; they with their chattel property, have the right to remain in the state, and are entitled to the protection of the laws of the state just as much as the majority of free settlers; and any state law passed to discriminate against the property of the slaveholder would be unconstitutional. Am I correct in this?

S. J. F.

Yes. The writer of the above is correct. The operation of the amendment would be to prevent the admission of any more free states. And such was, undoubtedly, its design.

And this is not all. The recognition of slaves, as property in the Constitution, would authorize and permit slaveholding in all the states, "any thing in the Constitution or laws of any state to the contrary notwithstanding." Federal Constitution being "the supreme law of the land." [See Constitution, Article VI, Sect. 2.]

This result was designed to be effected by the President's decision, and President Buchanan undertook to carry it into effect, under authority of that decision, in his cable to the *Kansas Message*, in which he declared that "the State of Kansas was as really a Slave State, as South Carolina or Georgia."

Such too was the light, design, and purport of the Kansas Nebraska Bill, as was shown at the time, by Hon. Israel Washburne of Maine, in a speech in Congress, and he has, once and again, repeated the same on the floor of Congress, and so far as is known without contradiction, until Senator Douglas took issue with Mr. Bachmann, on this very point. The Breckinridge wing of the Democracy and all in the party that scouted "Squatter Sovereignty" contemplated the legalization of slavery, throughout the country. The fugitive slave bill is a large stride in that direction.

The same is attempted wherever it is proposed to renew the "nine months' law" or to allow the "right of transit" or of travel for slaveholders, with their slaves, which every lawyer knows, establishes a precedent and a principle upon which the right of holding slaves in perpetuity, is easily engrafted, as was done in Georgia, being the only way in which slavery crept into that State. In this city, under the "nine months' law," slaves were held continuously, by the ceremony of taking them across the ferry to Jersey City or Hoboken, once in nine months, and then bringing them directly back again. In some instance the masters became emboldened to hold them, for years, without the ceremony, and some were spirited off, to the South.

#### COLORED SUFFRAGE VOICE IN THE STATE OF NEW YORK

The *Anti-Slavery Standard* gives a table of the votes in the different counties of this State, for and against colored suffrage in 1846 and 1860, from which it deduces the following:

"It will be seen that the aggregate vote for Colored Suffrage in 1860 is greater than that in 1846: by 112,097; the increase being greater, by 26,691, than the whole vote of 1846.

"The negative vote, we are sorry to say, is increased somewhat more than the affirmative, being greater in 1860 than in 1846, by 113,648.

"The majority against Colored Suffrage in 1846 was 138,930; in 1860, 140,481; increase, 1,551.

The vote of 1860, compared with that of 1846, is the rural portions of the State, indicates a growth of right sentiment, that is quite encouraging. The increase of the anti-colored vote is almost exclusively in the cities and large towns, where prejudice is rampant and grog-shops abound, and large masses of voters are ignorant and degraded."

It is easy to see why so little has been gained in the last fourteen years. There has been a class of colored men whose influence has been exerted to secure the votes of the colored people for the "white man's party"—and for the very statesmen who have been most conspicuous for their contempt of the colored man. This servility has disgusted and alienated many who would otherwise have voted for colored suffrage. The most effective argument against colored suffrage has been that colored voters bestow their votes upon those who are most forward to deride and insult them. The colored people must, *themselves*, remove this obstacle, if they would obtain equal rights of suffrage. So long as they withhold their votes from their tried friends, to bestow them upon their bitterest and most contemptuous enemies, they must expect to be kept down.

#### DIFFICULTIES OF MIDDLE GROUND.

The *Brooklyn Times*, a paper unsuspected of abolitionism, has the following—

"No doubt when Dr. Porter wrote his letters to Dr. Bacon, he thought he was doing the South some service. But an indignant South Carolinian writes back to Dr. Bacon, saying, 'I am sure the Christian anti-slavery sentiment is as repulsive as the other Dr.'s Abolitionism.' Quoting the former Dr.'s words, the Southerner adds,

"Here, then, we have the confession that it is only a middle ground, and a ground of compromise. This is the gist of the whole difficulty—ultimate emancipation—the avowed purpose of all parties at the North, no matter what their grades of classification. Mr. Garrison and Dr. Bacon for emancipation; the Southern Christian anti-slavery sect, without forbearance or mercy, without compromise or procrastination. This is plain, and we know how to meet it. But Dr. Porter is for cultivating the Christian anti-slavery sentiment of the North, and leaving it to itself."

In vain does Dr. Bacon disclaim abolitionism. He is asked with Garrison. In vain does Dr. Porter dissent from Dr. Bacon. He is still an abolitionist. In vain has the Republican party disclaimed abolitionism. He is President and is no more acceptable than a Radical Abolitionist.

—*Buying of Rebellion.* The Tribune has a strong article against buying of rebellion. This is right, and why

should the Tribune give us another and as good a one, against buying of man-stealing, woman whipping, and rebellion cradles?

#### BIBLE ARGUMENTS FOR SLAVERY

The *Brooklyn Times* has the following

The Bible is the general resort of those who seek for the strongest proofs of the righteousness of slavery. Here is one it does not resort to, but has been printed before.

"Those who claim that the gospel will ultimately break every chain, and liberate every prisoner, granting according to the acceptance of *human rights, universal freedom*, we would quote the 15th verse of the 6th chapter of Revelation which says, 'And the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man and every free man, hid themselves in the dens and in the rocks of the earth.' Now, then, unless the Bible is a cheat, and a revelation a lie, no sane man can escape the conclusion that *bondage* will be one of the features of organized society until the end of time."

[And what then? Wicked men, calling on the rocks and mountains to cover them, will be found. "At the end of time." It is strange that there should be slaveholders among them? The prediction that Satan "shall be bound for a thousand years," is followed by a further prediction that he will be loosed for a little season," before the end of time. Of course those would be slaveholders and slaves.—*THE PRINCIPAL.*]

#### CHURCH ANTI-SLAVERY SOCIETY OF PITTSBURGH, PA.

We see by the Daily Dispatch of Pittsburgh, that the Church Anti-Slavery Society of that City, has just held its first anniversary. The society numbers fifty-six members, of whom ten are ministers. It was voted to publish the report of the Secretary, Rev. JOHN GASKETT, and to circulate it gratuitously, so that the object of the society may be better understood. The Executive Committee are circulating suitable Anti-Slavery tracts. A monthly meeting is held for prayer and addresses. President, Rev. SAMUEL B. REED; Vice-President, Rev. J. RODGERS, D. D.; TREAS. W. S. REYNOLDS.

#### PETITION

To the Honorable Senate and Assembly of the State of New York.

The undersigned, citizens of ——— State of New York respectfully ask you to put an end to SLAVE HUNTING in New York, by enacting that no person, who has been convicted by a court of the State, or by a United States court, State or Federal, within the State, to any one claiming him on the ground that he owes "service or labor" to such claimant, by the laws of one of the slave States of this Union.

Orders for blank Petitions, Tracts for gratuitous distribution, also letters relative to lectures, and those containing contributions to the cause, should be addressed to the General Agent, Lydia Mott, Anti-Slavery office, Albany, N. Y.

Thou shalt NOT deliver unto his master the servant which has escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, WHERE HE LIKENETH HIM BEST: thou shalt not oppress him.—DEUT. xxiii, 15, 16.

Send up long lists of signatures, addressed to some reliable member of the Legislature, or to Lydia Mott, Anti-Slavery office, Albany, N. Y.

The *Chicago Platform*.—The Washington correspondent of the N. Y. Times, says

"The admission of New Mexico as a State, 'with or without slavery,' as the people may determine, would be a measure perfectly harmless to the cause of Freedom: while it would be a most grateful offering to the friends of Union and of the Territories, and would be a most judicious act of the spirit of treason. It would involve no abandonment of the Chicago Platform. That Platform is not pledged to exclude a State from the Union on account of Slavery—neither is it pledged to abolish Slavery in the Territories by Congress."

The World gives to Mr. Horace Greeley the credit of having shaped this platform, and it is for him to explain why he only inserted a Wilnot proviso, and a declaration that "no slave State" should be admitted into the Union.

DISSENTS IN THE FEDERAL CONSTITUTION in its bearings on slavery, will be held in the Congressional Chapel corner of South Third and Eleventh streets. The first meeting will be held on Tuesday evening next, at 7 o'clock. Quorum 50. Tickets 10 cents. (Right not the

Preamble of the Constitution of the United States—as an epitome of the instrument—to be regarded as authoritative in the interpretation of its specific provisions?

#### News of the Day.

The furious winds of Thursday, Friday, and Friday night of last week, with intense cold, appear to have prevailed over a wide extent of country. The telegraph wires were deranged, houses were unroofed, and much damage done to shipping. The cold continued severe, on Saturday. On Friday night, at the height of the Gale, a fire broke out in Fulton Street, destroyed five or six buildings, and was, with difficulty stayed from extending.

Henry Winter Davis of Maryland, made a strong speech in Congress against secession, in which he said—

"The Constitution and laws of the United States must be enforced, and those who stand across the path of that enforcement must either destroy the power of the United States, or it will destroy them. He declared that Maryland did not recognize the right of Secession, and would maintain the Union by force of arms. He remarks created great excitement, and were warmly applauded by the House and the galleries.

Commercial Steamer. Many hundred thousand bales of cotton were last year transported by railroad from New Orleans to Northern cities, and a portion of them in New York in fourteen days at a cent per pound for freight. This reversal of the current of trade continues more largely now. Rebellion is driving commerce from New Orleans and concentrating it in a peaceful Northern port. Let this reversal become permanently established, and Northern ports and railroads will grow rich as others become poor.

N. Y. Tribune.

Six months hence, should the present troubles continue, the great bulk of the cotton-carrying trade of the seceding southern cities will likely be turned to the Eastern States.

The Surrender of the *Center McClelland* was in direct defiance of the special dispatches of John A. Dix, Secretary of the Treasury.

Protection of the Capital. Another company of artillery has arrived, making about 900 in all.—Is that sufficient?

Several Southern conspirators are negotiating for the purchase of a steamer of light draught in New-York, with the purpose of making a demonstration against Tehuantepec and other transit routes.

Trouble in Alabama. According to the accounts, it seems that Upper Alabama is in open rebellion against the Yanceyites while even in the other parts of the State the proceedings at Montgomery are beforehand denounced as a plot of designing politicians whose ambition has been foiled by the failure of the North, and who are now bent on fastening their claws upon the people of the South, whom they wish to reduce to a bondage as appalling as that which oppresses the Africans. Yancey and Cobb have taken the lead in this movement, and are aided on the other hand, the reluctance of Chief-Justice Campbell, of the Supreme Court, to playing into the hands of the rebels, is well known at Montgomery.

Wheat Crop diminishing. The Tribune exhibits statistics, showing that, although there is a large wheat crop this year, yet there has been a general decline in the wheat crop, for several years past.

Obstructions in Charleston Harbor. It is said that the obstructions lately made in Charleston harbor, by sinking old hulks of ships, has been swept away by the late storm.—Other accounts consider this incredible.

More Secession. Mr. Vallandigham, dem. Ohio, brought forward "a new medicine for the sick man," in the House. He proposes to divide the republic into four great sections; New England and the Middle States to form one; the Northwestern States, another; the States lying below 36 30, and east of the Rio Grande, another; and the Pacific States a fourth section.

Tharlow Weed of the Albany Evening Journal, having been appointed, by the N. Y. Senate, a commissioner to the Peace Convention at Washington, declined accepting the appointment. Frank Granger has been appointed in his place—an old fog, ex-anti-slavery, ex-anti-slavery, and ex-member of Congress. His anti-masonry and anti-slavery made him—his apostasy from these ummads him.

St. Louis, Friday, Feb. 8, 1861. The Springfield correspondent of The Republican says prominent Republican members of the Illinois Legislature are in favor of signing a remonstrance against Senator Seward going into Mr. Lincoln's Cabinet.

CENTIN N. Y. Friday Feb. 9, 1861. R. M. Goddard & Co., Bank closed yesterday. They turn out their private property for security, and the holders are protected by the pledge of public stock. The cause of the failure is unknown.





to conform their actions thereunto and from this obligation there is no escape.

Dear children, remember these things, for the hour is coming when you will need to understand them.

Affectionately yours,  
MAPLE COTTAGE, FEB. 6, 1861. DEACON T.

#### THE NEW PRINCIPALIST

WHAT RAREY TEACHES MEN IN TEACHING HORSES.

The *Christian Inquirer* awards to Mr. Rarey the credit of being more than a tamer of horses. He is a philanthropist and a philosopher, and teaches men suggestive lessons. This new application of the Rarey theory is thus set forth:

He is a humanitarian reformer, and many of the ideas which, in plain and forcible language, he utters with the hearty eloquence of earnestness and sincerity, are capable of a large, round-about application to men as well as horses. His method of educating a Cruiser would be equally good for Master Tommy, and the reformer who seeks to hurl the evils of the world overhead might take a useful lesson from his "masterly inactivity" and readiness to allow the horse to take time to think, examine, and make up his mind.

"Some of his sentences are maxims of wisdom:

"Natura never lies."

"The horse is honest."

"The mind of a horse governs a horse, as the mind of a man governs a man. If you wish, therefore, to get control of the horse's body, first learn to direct his mind."

"The gentle touch is more powerful than blows."

"Women are better drivers than men, because they have a gentler touch."

"Firmness and kindness are all the magic there is in my method."

"Fear or anger in the mind of his driver is instantly known to the horse."

"The fact is, that, without knowing it, Mr. Rarey is a genius—a great discoverer. His way of obtaining control and guidance of the horse-power of the world according to normal principles, is as good a discovery in that sphere as the invention of methods to control and apply steam, fire water, gas, electricity, in natural mechanics. He will rank hereafter with Morse, Fulton, Franklin, and others illustrious men, who have learned how to direct the great forces of the world, before running, comparatively, to waste, into the wheels of human misery and unhappiness. The problem is, how to take hold of the horse-power by the handle, as Providence designed we should—not by the edge, as course, blundering men usually do."—*Evening Post*.

There is much of truth in the above, undoubtedly, but it is not the whole truth. The horse is still found as his Creator first made him, which is more than can be said of man. The instincts of the horse are natural, but those of man are perverted. The horse never had a moral nature to be perverted. The horse knows his owner, and thence his masters crib, but Israel does not know, my people do not consider, can cannot tame men, as he tames horses, though it is doubtless true that sympathy and kindness should be employed in the education and government of them.

#### A MILLIONAIRE'S MUSINGS.

"Hem! I've grown a little hard of hearing, of late, but I caught that, just as the two men turned round the corner. There goes old Morgan the Millionaire, rich as Croesus and hard as iron, warden what good the money he grips so tight will do him, a score of years hence!"

"And so that's what men say of me, is it?"—Morgan the old Millionaire. "And I've spent my own life—all the hopes of my youth, the strength of my manhood, and the years of my old age—for this!"

"It's a fact, I'm a millionaire this day—John Morgan, your hair is gray, and your face is seamed with wrinkles, and your life has slipped over its seventeenth birthday, and in houses and lands, in bank stock and railroad shares, in gold mines and heavy cargoes, you can count down this day your hard million of dollars."

"It is strange enough, as I repeat the words over, and go back to the time when I worked on Squire Massey's farm for six dollars a month, and my board. And I'm but a rich man then, some day, and I bent myself to the task, soul and body, night and day. I toiled early and late and I've got a million of dollars to show for it."

"It was a hard struggle, but I was sharp, and watched my chance, and luck favored me. I don't like to think of all the strings I pulled to get money, for if a man's bent on making it, he must be squeamish, and though I was sometimes a little hard, and shaved here, and took advantage there, still, I wasn't worse than other men, and I was always certain to keep inside the law."

"And now, men will bow and cringe to me and almost go down on their knees to get my name to their paper, and say hard things of me and behind my back, and when I die I don't suppose there's a living soul that would shed an honest tear over me, though I shall be certain to lie under the shadow of a great marble monument."

"Somehow, sitting here in my office this morning, and looking back over my life, it doesn't seem as if the million of dollars had paid, after all, but when the good and the third for gain get possession of a man, everything else must go—fear of God and love of man; his life and soul must be given up to business."

"I am an old man, and a millionaire, and I shall be dropping into my grave in a little while, and I've got precious little capital to take into another world, for I fancy 'Rich Man' don't read there as it does here."

"I don't like to think of my home, my wife, my children! Poor Mary! she was a sweet, simple hearted girl when I took her in her fair young girlhood, to walk with me all the days of my life. I promised to love, and cherish, and protect her, but I buried myself up in business, and seldom had a loving word or a smile for the home to which I went every night cold, and silent, and empty!"

"I can't blame her for it, she turned at last to the world, and sought rest in her nothing heart for dress, and show and splendor, and became at last, a vain, headstrong, fashionable woman."

"What a palace home we had! My money filled it with luxury, but the gold didn't bring happiness, and I don't like to think of that last hour of my wife, when she woke out of her long fever, and gazed out, 'John, I'm an old woman, and I'm going to leave you, and my life's been a terrible mistake—I see it all now—a terrible mistake!'"

"I don't like to think of my children, either. There are my boys, miserable, dissipated spendthrifts—counting on the years before the old man will be gone, so they can make his money fly; there are my daughters, married fops and fortune hunters, proud, showy, silly women, their whole life consisting in dress, and parties, and splendid follies."

"And this is to be an old man and a millionaire! I wonder if it pays! I wonder, if I could go back to the years of my youth again, if I would give all my life to heaping up the gold that has only brought an old age of bitter memories for me, a death of anguish for my wife, and ruin for the children God gave us."

"No, it doesn't pay! It's too late to alter things now, and the best I can do is to leave a hundred thousand dollars in my will, to endow some orphan asylum."

"I'll make work among the heirs when they hear of it, but the old man won't sleep the less sound for all the noise they'll make over his will, and I'll seem like making a little compensation for some days in my life that I don't quite like to face. But, after all, a million of dollars don't pay—it don't pay!"—*The World We live in*.

#### POISON ANTIDOTE.

It is now over twenty years since I learned that sweet oil would cure the bite of a rattlesnake, not knowing that it would cure any other poison. Practice, observation and experience have taught me that it will cure poison of any kind, both man and beast. I think no farmer should be without a bottle of it in his house. The patient must take a spoonful internally and bathe the wound for a cure. To cure a horse it requires eight times as much as it does a man. Here let me say of one of the most extreme cases of snake-bite in this neighborhood, some years ago; this summer, where the case had been over thirty hours standing, and the patient given up by his physician, I heard of it, carried the oil, gave him one spoonful which created a cure. It is an antidote for arsenic and strychnine. It will cure blood in cattle, caused by eating too freely of fresh clover, it will cure the sting of bees, spider, or any insects; and it will also cure persons who have been poisoned by a low running vine growing in meadows called ivy.—*A Farmer*.

#### SOME TRUTH IN IT.

The man who has never had a sister, is at the first glance traceable into life, far more the slave of feminine captivation than he who has been brought up in a house full of girls. He who has not had sisters, has had no experiences of the behind-the-scene life of the female world, he has never heard on syllable about the plans, and schemes, and devices by which hearts are snared. He fancies Mary stuck to him more in her hair in a moment of childish caprice; that Kate ran after her little sister and showed the prettiest of ankles, in doing it, out of the irrepressible gaiety of her buoyant spirits. In a word, he is one who only sees the play when the house is fully lighted, and all the actors in their graceful costume; he has never witnessed a rehearsal, and has the very vaguest suspicion of a prompter. To him, therefore, who has only experienced the rough companionship of brothers—or worse still, has lived entirely alone—the first acquaintanceship with young lady world is such a fascination as no words can describe. The gentle look, the graceful features, the silvery voices, all the play and action of nature so infinitely more refined than any he has ever witnessed, are inexpressibly captivating. It is not alone the occupations of their hours, light, graceful and picturesque as they are, but all their topics, their thoughts, seem to soar out of that common-place world he has lived in, and rise to ideal realms of poetry and beauty. Nothing so truly Rlysian in life as our first—our very first—experience of this kind.

#### SWEET APPLE PUDDING.

An excellent pudding is made with sweet apples, sliced in a dish, a batter of Indian meal, made by stirring it into boiling milk until it scalds and get the proper thickness, and then pour it warm upon the apples—First scatter sugar among the apples and stir some into the batter.—We cook ours without any other seasoning, except sugar. The milk should be sweet and good, and when it is baked, eaten with butter or sweet cream. Bake slowly a couple of hours.

SLANDER.—Mr. What-to-you-call-him says his wife told him that he had been informed Mr. Stick-in-the-mud's wife's cousin had heard how that Mrs. Tattle guessed she saw somebody go into Wiggins' house, when nobody could have been there but Mrs. Wiggins. We hardly credit the report, but feel it our duty to circulate it.

FRAGMENT OF ARABIC POETRY.—An Arabian having brought a bluish to a maiden's cheek by the earnestness of his gaze, said to her: "My looks have planted roses on your cheeks: why forbid me to gather them? The law permits him who sows to reap the harvest."

#### WRITINGS OF WILLIAM GODDELL.

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